September 30
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth." DOCTRINE AND COVENANTS 65: 5.

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MAN AND HIS GOD-GIVEN LIBERTY*

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YOUR SPEAKER desires to consider to-night the subject of the liberty of man as interpreted in the light of the Gospel as understood by the Latter-day Saints.

All Christians grant the omnipotence of God, and His right to reign, and as King to be obeyed. There can be no question as to this prerogative of Deity. Were God so disposed, and were it consonant with His divine attributes, He could exercise His unlimited powers in an autocratic manner. That He has not chosen so to do is the first proof that He is being guided by a principle which men call liberty, the gift of freedom to man to use the intelligence with which he has been endowed.

It would appear, however, to be one of the first duties of a king to preserve his name from dishonour. Upon that his kingdom is founded. It is the source of the allegiance of his subjects, for how shall they respect his name if he does not uphold it? This being true the human race, in the liberties given to them, have not the unquestioned right to disobey the commands of God, or to commit such acts as shall reflect against His honour and glory. For this reason, jealousy, "a vice in small minds", becomes a virtue in Divinity. So much a virtue is it, that the Lord has assumed it as a name or title, just as He has called Himself Love,

*Address delivered from Radio Station K S L, Salt Lake City, Utah, U. S. A., Sunday evening, August 15, 1926.

the Word, Truth, or Light. Said He (Ex. 34: 14): "For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." An insult to sovereign power—the crime of *lese majestie*—is offered against the person and omnipotence of Deity by any act or word that tends to lessen in any way the glory that belongs to the Creator of heaven and earth. Man has not the undisputed right or liberty so to do.

Neither has man the unquestioned right to trespass upon the rights of his fellow man. This will be accepted without argument or illustration. Neither has man the unquestioned right to destroy himself, either wholly or in part; and in these three categories, perhaps, lie all the offenses of men, and about them are centred the laws of God as embodied in the Scriptures.

THE LIBERTY OF MAN

Wherein then do we find the liberty of man? In this, that God, having absolute power over man, could, if He had so ordered, have taken from him the right to a choice of action, by limiting action so that there would be no choice. If there were no alternative, then there would be no liberty; but man has been given the right of choice and therein lies his freedom of mind.

This right was man's before he assumed mortality and had his trial of obedience in the Garden of Eden. Milton recognised this, and brings it out prominently in his great poem, "Paradise Lost." In his attempt in this epic, "to assert eternal providence and justify the ways of God to man", he lays the first act of the drama of life in eternity. There he speaks of multitudes of spirits, "by imperial summons called" to participate in deliberations where was to be planned the future of the race about to be sent to earth. There were present some dominating and leading spirits, among them God, Christ, Abdiel, Michael and Lucifer, and all were free to express themselves as to the plan to be adopted. There ensued marked differences of opinion that resulted in a conflict, in which some were victors and some vanquished.

Milton thus strongly asserted his belief in the preexistence of man, and of his right to choose. In this, however, he set himself in opposition to almost the entire world of theology. It has subjected him to criticism from the little and from the great. One celebrated critic, now living, saying that Milton had assumed the right of theologians to discuss dogma, says that "Paradise Lost" is defective "because it is founded on a political transaction." This assemblage of angels to discuss the theme of salvation annoys him, for "it discloses patronage and promotion", and, said he, "the old Athanasian creed was not made by persons who would allow such a picture as that of Milton's to stand before their imaginations."

The critic is shocked by the fact "that Milton has made God to

argue." It being, in his opinion, the height of inconsistency that the divine mind should assert itself or explain itself to lesser intelligences. I am not attempting to analyse Milton's poem, but while there may be many misconceptions of truth in it, it would appear from Scripture that he was not only better versed than the theologians of his day, but that he was wonderfully inspired in the elucidation of God's providences and preparation for the earthly advent of His children.

John the Revelator says (Rev. 12: 7-9):

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Jude also throws light upon the pre-mortal times (Jude 6):

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

THE HERITAGE OF FREE AGENCY

These passages make it very clear that between these spirits there were vital differences of opinion, followed by contention, conflict, war, and condemnation. In no political field in mundane affairs has there been a more complete rebellion. That liberty which men exercised as angels or spirits in that great congress in heaven came with them to the earth as an heritage; and we have reason to believe from Scripture that liberty was the very issue contended for in that primeval war—that the gospel of liberty was the priceless stake of that conflict. These facts, proved by the Bible, are borne out more in detail by the modern word to the Latter-day Saints.

With a third of the original hosts of heaven cast out (Rev. 12: 4) and at enmity with man, we may well believe that there have been two powers contending for the possession of his soul, and now it appears to me that the question of the reality of liberty is very much simplified. Now we can know of the concern that righteous men have had for us; of Paul, when he said (Eph. 6: 11): "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil;" and again (2 Tim. 2: 26): "that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." On the other hand we must know that the concern of God for us, His children, has not left us unguarded and unprotected. It seems to me that it is perhaps the chief burden of Scripture to convince us that the powers of heaven are at the disposal of him who is willing to follow the path of the Master.

Now man stands on earth between these two great forces, the one leading toward the light and the other toward darkness, and having the inalienable right to choose which he shall follow.

DO THE LAWS OF GOD ENSLAVE MEN?

Perhaps the most specious and appealing of all the dangerous sophistries that are whispered in the ears of mortality is this: that the laws of God enslave us. This appeals particularly to those who chafe under the accusations of their own consciences. In answer to all such, the Apostle has said:

> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?—Rom. 6: 16.

"There is a spirit in man:" says Job, "and the inspiration of the Almighty giveth them understanding." The restraints of the conscience we cannot at once escape, unless by choice we exchange that gentle bond for the harsh chains of sin. On the contrary, is it not true that in all life's experiences it is intelligence and understanding that free us and enable us to rise? It is only the ignorant and sinful that are held by the weight of earth's clay!

Our Lord expressed this in a beautiful way when He said: "And ye shall know the truth, and the truth shall make you free." (John 8: 32.) Christ is light and liberty; Satan is darkness and enslavement. Those that preach bondage under the laws of God are offering their substitute in the liberties of sin. Peter said as to this deception (2 Peter 2: 19): "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." On the other hand, one of the most comforting truths is this: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." (2 Cor. 3: 17.)

Happily, not unhappily for man as some teachers assert, was that providence that permitted him access to the evil as well as to the good. As opposed to the ideas that the misfortunes of mortality were due to the frustration of God's order, by the inquisitiveness of a woman, and the weakness of a man, this is the reasonable thing to believe: That God, in His wisdom and foreknowledge knew that man must fall—that placed upon his own resources and free to choose, he could not maintain his immortal standing.

A NECESSARY STEP

Therefore it follows, that by placing him in this inevitable position, He was carrying out a plan that contemplated mortality with all its attendant ills; and if so contemplated it follows, if God be just and merciful, that this condition, dire as it may seem,

was a necessary step toward the ultimate and eternal happiness of man. This theory of the fall of man runs counter to the generally accepted opinions of Christians. They think that man has been bound and enslaved by the act of Adam. They refer with great regret to the guilt of "original sin" and the "stain" that was put upon all men, and to the "habitual state of sinfulness in which we were born", and "how we are considered to have consented in Adam to the rejection of original justice."

Upon the doctrines here expressed is based the opinion that little children who have not been baptized are lost and damned. That there is no "original stain" upon little children is proved by the saying of the Master that "of such is the kingdom of heaven." And if not upon little children, then not upon those same children grown to maturity, except such stain as they have suffered by their own sins.

The misfortune that came to mankind by the fall, if misfortune it may be rightly called, is that thenceforth they must labour and suffer, and must finally die the mortal death. They had not been exempt from temptations before, and now they have the liberty to sin if they so choose. That condition was not changed by the fall of man, but this beneficent result came to him; he must sweat for what he gets—he must battle with the elements and overcome if he is to survive. The woman was in sorrow to bear her children, and from the position of immortality and eternal life they come to mortality with its attendant ills and pains, and the death of the body. Shall we argue that the former is better than the latter condition? If so we go contrary to the scientific theory that we have a development. We discard the blessings of contrasts, of comparison, and of choice. We argue for a neutral condition of mind in which we would have been the weak recipients of a paternalism that would have left nothing for ourselves to do. Imagine such a theory of government in the family; it is opposed to every advance in education; it would cast upon society a mass of weaklings, and in time would bring barbarism instead of enlightened citizenship.

SO IT WAS PROVIDED

That the grave should not be victorious—that it should not hold us in its chains—was provided for in that pre-mortal plan. The result of the descent from immortality to mortality was foreseen. It was seen as logical, that man having sinned would be subject to the penalty of sin, which was death. That death would be a perpetual state with him was certain, unless there could be a provision made for his redemption. He must be brought back to his original status of the immortal man, with the experiences of mortality added, or God's providences would fail. That justice could be satisfied and man saved from the grave there must be a plan of redemption for him. So it was

provided that one, even Christ, should offer His sinless life as a propitiation for the world, and the Father accepted the offer. Thus it came about that He was the "Lamb slain from the foundation of the world." (Rev. 13: 8.) Not actually slain then, but committed to be offered, and slain then in effect as certainly as when He hung upon the cross. Thus the ancient prophets thought of Him and spoke of Him, and thousands of smoking altars bore witness of the covenant made by the Lord with man, that in the meridian of time the supreme sacrifice would actually be made, and the propitiation accomplished, and man delivered from the grave. The eternal life which is now assured to man is the free gift of Christ to him; it comes from the grace of Him "who is mighty to save", and comes to all in their time and place, whether saint or sinner. It is the life of the body—its reunion in the resurrection with the spirit which has never died, which cannot die.

Thus, by the greatest of all acts, man has been granted the liberty of life as distinguished from the bondage of death; but with mortality he now has his two natures—the carnal, that which pertains to the fleshly nature and bodily appetites; and the spiritual, that which pertains to God, His Spirit or His law—and these two are in conflict. Every man's soul is either a battle ground or the uncontested abode of sin. This has been vividly explained by the Apostle Paul (read Rom. 7: 14-25): "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

(TO BE CONTINUED)

GOSPEL TEACHINGS*

Protection Through the Gospel

Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be

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*This article is for use in the course of study of the Relief Societies on the second meeting night in October.

agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.—Doctrine and Covenants 27: 15-18.

"THE TRUTH SHALL MAKE YOU FREE." The Gospel of Jesus Christ is designed to exalt man to a condition of relative perfection. Laws and precepts for his physical, mental, moral, and spiritual welfare are prescribed; and when these are obeyed, a divine power that prompts and aids man to live righteously is given. The promise of the Master to those who walk in His ways was: "Ye shall know the truth, and the truth shall make you free." Certain Jews objected to Jesus applying this principle to them and boastingly retorted: "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" Apparently they had forgotten the past servitude of their kind under the lash of the task-masters of Egypt. The Saviour answered: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

This axiomatic statement includes the basis of the philosophy of the protection that the Gospel affords. Right living, which means righteous living, is the fundamental; freedom from the serfdom of sin is the ultimate result. Mere mental conception or learning does not insure this personal liberty; wisdom in applying the knowledge gained is the necessary factor. He who lives the truth knows the truth in its fulness and completeness. He who lives the truth is protected better than knights of old clad in their chain armour, for "his strength is as the strength of ten, because his heart is pure."

EVERY GOSPEL PRINCIPLE IS A PROTECTION. The Gospel exhorts the wavering to greater faith; calls to repentance those who have sinned; counsels the truly penitent to enter the waters of baptism and receive remission of sins; blesses with the gift of the Holy Ghost, which "quickens all the intellectual faculties, increases, enlarges, expands, and purifies all the natural passions and affections, and adapts them by the gift of wisdom, to their lawful use."

Priesthood—the power to act in the name of Deity on earth—is inseparably attached to the Gospel of Christ; it blesses and strengthens, and insures divine authorisation of the ordinances essential to salvation.

The Gospel protects from the sins that follow in the wake of idleness. Saith the Lord:

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.—Doctrine and Covenants 42: 42.

Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways.—Doctrine and Covenants 75: 29.

(*Continued on page 618*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 30, 1926

EDITORIAL

COOPERATION

ÆSOP TOLD THE STORY of a haughty horse and his lowly traveling companion, an ass. The ass was heavily laden and begged the horse to relieve him of part of his burden. The horse refused, feeling himself above the task. After traveling many weary miles the ass dropped dead under the unshared weight; then the horse had to stagger along bearing the strain on his own proud back. The moral obviously is that neither would have suffered seriously if one had assisted the other.

There is intrinsic value in cooperation; there is potent strength in unity. Sharing the burden is always the easiest and most profitable course; concurrent effort will ever net the greatest and best results. The time worn shibboleth "every man for himself" is obsolete. Those persons or factions who advocate extreme individualism are conspicuous in their inconsistency, for the accumulated wisdom and experience of generations strongly demonstrate that the secret of prosperity and harmony is cooperation. Mutuality of purpose and interest in industrial circles is not an abstraction, it is a reality.

The antithesis of cooperation is counteraction, which in turn arouses antagonism; and the ultimate result is confusion and stoppage. If finance, which to the employee means wages, is the principle involved and disputed in any cessation or strain of concurrent effort, it would be well to remember that statisticians are one in agreeing that complete cooperation between employee and employer makes for the broader diffusion of wealth rather than for its concentration in the hands of a few.

Industrial disputes will cease, strained relations between capital and labour will be ameliorated, temporal troubles will become as naught, when men assimilate enough of the true Gospel of the Christ to unite them in bonds of common interest and fraternity.

The questions may be asked: Can men involved in labour turmoil rationally apply to the modern so-called Christian organisations for a solution of their complex problems? Can the divided clergy, which professes to preach and practise the doctrines of the Master, consistently render suggestions for such solution? The answer may also be stated as a query, from which inference may be drawn: Do the precepts or suggestions of those

who offer them have weight or force upon those to whom they are given, when not made exemplary in the actions of the offerers? No! Advice consonant with reason can only be given in proportion to the application of the principles incorporated, by those who render the counsel.

Modern Christendom could not logically advocate cooperation to dissatisfied and striking labour parties or to selfish and cold-hearted capitalists and expect recognition and results; for it presents of itself a sorry spectacle of disunion and conflict. Schism within and contention between and among the various denominations would brand their counsel with a mark of absurdity. Perhaps that is why the ears of industry are deaf to the peace cries of the clergy.

In his first epistle to the Saints at Corinth Paul wrote:

> Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.—1 Cor. 1: 10.

This apostolic entreaty is being sounded anew by the restored Church of Jesus Christ. A general and abject apostasy, which Paul himself foresaw and predicted, hindered his lofty precept from full observance by the Primitive Church. The steeples and spires of apostate sectaries now point skyward as did the tower of Babel, but fail to reach heaven; they rise as tombstones of division over the dead forms of unauthorised ministry and church governments.

Those who have honestly and thoroughly investigated the Church of Jesus Christ of Latter-day Saints, its tenets and the faith and works of its adherents, pronounce the Church a model of unity and cooperation. The Church is an organised body; and all of its notable achievements have been wrought through the whole-hearted concurrency of its membership. True doctrine has netted satisfying results.—James K. Knudson.

A BESOM OF DESTRUCTION

Despatches from America bring word of a disaster having few precedents. At the midnight hour on September 17th a typhoon of irresistible force swept up from the Bahamas and struck unsuspecting and sleeping cities along the coast of Florida, with awful results. Death and destruction were wrought on every hand by the bellowing tempests, and the angry waves from the Mexican Gulf heaved beyond their bounds and inundated large areas of the wind-torn cities. Estimations of property damage run into millions of pounds, hundreds of fatalities are reported, thousands of families have been rendered homeless, and a condition of general distress prevails.

These tragic occurrences need must be, and the Lord hath so predicted:

And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.—Doctrine and Covenants 88 : 90.

The pseudo-scientist and mock-wise will continue to lull many away with the explanation that these significant events are but the effects of natural causes. We would remind all such that Omnipotence, too, functions through natural laws, though many of these may not be thoroughly understood by man; history demonstrates that the winds and the waves attest the fulfilment of prophecy.

Though the death-blow struck the centre of a region of pleasure, where masses of people had congregated for personal enjoyment, too much culpability should not be assumed; for such calamities must come, as they have occurred in divers places, to warn the nations that the times of destruction spoken of by the Lord and His oracles are now upon us. In other words, they are signs of the times.—James K. Knudson.

GOSPEL TEACHINGS

(*Concluded from page 615*)

Such teaching protects from factional strife, envy, and selfishness; and if fully carried out would solve the labour questions that are perplexing the world. Under Latter-day Saint standards employer and employee are held together by the strongest bonds of brotherhood and fraternity.

Modern revelation is terse in exhorting cessation from indulgence in prevalent sins:

Therefore, cease from all your light speeches, from all laughter, from all your pride and light-mindedness, and from all your wicked doings . . .

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself. Amen.—Doctrine and Covenants 88 : 121, 123-126.

The Word of Wisdom safeguards physically, mentally and

spiritually the welfare of those who observe it. It protects from the vitiating effects of tea, coffee, tobacco and liquor, and excesses and extremes of all kinds. Those who live according to its dictates run and are not weary and walk and do not faint, and "the destroying angel shall pass them by, as the children of Israel, and not slay them."

Security from the Social Evil. The Lord has made it clear that the mortal body is a sacred heritage and should be kept holy. The laws given to ancient Israel provided for the maintenance of bodily health and purity. Among the "shalt nots" of the decalogue thundered from Sinai was: "Thou shalt not commit adultery." So abhorrent was this sin that those found guilty were stoned to death according to the Mosaic law. But during Israel's spiritual decline the covenant people were blinded to justice by their own sins, and when the woman taken in the sin was brought before the Master, He rebuked her wicked accusers, saying: "He that is without sin among you, let him cast the first stone at her." He declined to condemn the woman, and sent her away with a solemn adjuration to a better life.

Prior to this scriptural incident He had averred: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." And in this dispensation He has solemnly avouched: "And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear." The results of sexual immorality comprise mental and spiritual decay and physical degeneracy in this life, and in the life to come, the sacrifice of exaltation and glory. "If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom." So spake the Prophet Joseph Smith. Creative power is man's highest privilege; God's anger is kindled against those who prostitute it.

The Gospel by its teachings of purity safeguards those who will heed its message. It holds aloft a single standard of morals for both men and women. It teaches men and boys to be as pure as women and girls. These teachings have preserved chastity, health, and happiness in the ranks of the Latter-day Saints. It has been well said: "If 'Mormonism' had no other excuse for its existence than its teachings on purity, it could give good reason for its being."

The immortal spirits that come to earth to tabernacle in bodies of flesh have the right to be well born, through parents who are free from the contamination of sexual vice.—Joseph F. Smith.

The Gospel teaches that children are a heritage from the Lord. To the Latter-day Saint, motherhood means a sacred boon, and

blessed indeed are they who raise up children unto the Lord. Those who prepare the mortal tabernacles for the tenancy of unembodied spirits are taught cleanliness and righteousness, and are brought to understand the responsibilities, obligations and privileges of parenthood.

Security from Ignorance, Turmoil, Strife, and the attendant ills of mortality are afforded by the Gospel.

The glory of God is intelligence, or, in other words, light and truth.

It is impossible for a man to be saved in ignorance.

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

Such are the truisms that actuate the system known as "Mormonism." Knowledge, and wisdom to apply it, are bulwarks of strength and protection.

The Gospel protects from turmoil and strife. "Renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children" is the message sent broadcast to war-wrecked nations. The invitation from the Master is ever in force: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

DISCUSSION

1. Give the significance of the passage, "Ye shall know the truth, and the truth shall make you free."
2. Name some of the protections offered by the Gospel.
3. Wherein have you been protected thereby?

THE LEEDS CONFERENCE

The Carlton Street Boys' School, a spacious public building at Bradford, was the scene of a typical Latter-day Saint conference on Sunday, September 19th. Resident members and earnest inquirers journeyed from far and near and were present in goodly numbers. President James E. Talmage, Sister May Booth Talmage and Elder Z. Vernon Derrick were in attendance from Mission headquarters together with President Landell S. Merrill of the Manchester district and President George T. Harrison and all of the Traveling Elders of the Leeds district excepting one who was in the hospital.

The theme developed in the Sunday School service was stated as a truism: "God's word, whether delivered in Person or through prophets shall be fulfilled every whit." By well prepared essays it was shown that the decrees of the Lord or the inspired utterances of His oracles from Old Testament times to the present have reached and are reaching complete or progressive fulfilment; and that there are many prophecies that are yet future as to out-

come and maturity. Carefully selected songs and poems lent the zest of variety to the program. Sister Talmage cited prophecies concerning the gathering of dispersed Israel, and demonstrated how these predictions are even now in the course of literal fulfilment.

The following outstanding features were embodied in a report of affairs in the Leeds district covering the period of the last six months, given by President George T. Harrison: The district has an enrolled membership of 623 and comprises six organised branches, namely: Batley, Bradford, Clayton, Halifax, Leeds, and Pudsey; Relief Societies and Sunday Schools are functioning in all of the organised branches; Mutual Improvement Associations are active in five of the six; Clayton Branch has an organisation of Beehive Girls who are doing good work; a substantial increase was recorded in tithes and fast offerings. Missionary work has been prosecuted with zeal and efficiency; during the period the Traveling Elders have spent 3,324 hours tracting, have visited 24,965 homes, engaged in 9,268 gospel conversations, distributed 70,790 tracts, 12,000 pamphlets, 83 Books of Mormon, and 148 other books; and have thoroughly canvassed 107 rural villages. President Harrison followed the report with a discourse on the plan of salvation and its far-reaching effects. Elder David W. Sutton affirmed that there is in man an immortal spirit that existed as an intelligent being before mortal birth. The restoration of the Gospel was not effected by any element of chance; extensive preparations were made and men chosen through whom the Lord could speak, and direct and organise His kingdom on earth, said President Landell S. Merrill of the Manchester Conference. Elder Myron H. Brenchley quoted the aphorism: "Obedience is heaven's first law", and gave a brief address on the subject. The Mission President commented on the splendid arrangement and execution of the morning program and stated that whether people come to listen or not they cannot fail to get some good out of such doctrine as was advocated. He averred that the tithing system was instituted of God for the good of His children, and that all who observe the law of the Lord's tenth profit by so doing.

Man's preexistence and the absolute necessity of his obedience to gospel laws before he can regain the presence of the Eternal Father were the subjects discussed by Elder Will B. Jex during the evening assemblage. That Christ was divine is the conviction of every real Latter-day Saint, said Elder Z. Vernon Derrick, and personal testimony of this important fact should be sought by all. Sister Talmage pointed out that the Church of Jesus Christ of Latter-day Saints was established through direct communication from the heavens; what we term "the first vision"—the appearance of God the Father and His Son Jesus Christ to Joseph Smith—inaugurated a new and final dispensation. Therefore, as stated in the M. I. A. slogan for 1926-27, the mission of Joseph

Smith was of divine appointment. The Mission President further developed the theme of the Sunday School service, and explained the specific meanings of the terms "prophet" and "seer." I believe in the prophets because they have proved themselves, he declared. Current events impressively illustrate how the wisdom of wise men perishes and the understanding of the prudent becomes hidden, when in conflict with the words of the Lord through His oracles. There are prophets of the Lord on earth to-day who speak under His dictation and inspiration. The second advent of Jesus Christ is an impending event toward which prophecies of the past point; and when He comes to reign, a righteous government will prevail, under which capital and labour shall each receive its rights, and the demon of selfishness, which is the cause of so much of the world's trouble, shall be exorcised.

Pleasing vocal renditions were given during the day by Sisters Florence Wilson and Muriel Bradbury and by Elders David W. Sutton and Myron H. Brenchley.

On Saturday the traveling missionaries met with the Mission President; a Union meeting was also held. Between the Sunday services, assemblies of the local Priesthood, the Mutual Improvement Association officers, and the Relief Society sisters, convened separately. Subjects and instructions pertaining to each concourse of the two days were freely discussed.

Good newspaper reports and liberal space were accorded the conference session by the *Yorkshire Evening Argus*, the *Bradford Daily Telegraph* and the *Yorkshire Observer* in their publications of September 20th.

WILL B. JEX, Conference Clerk

FROM THE MISSION FIELD

Transfer—Elder Adrain V. Toolson has been transferred from the Free State to the Nottingham Conference.

Appointment—Elder Orson H. Berrett has been appointed President of the Newcastle Conference to succeed President James M. Armstrong, who has been honourably released.

Releases—Elder Virgil M. Groo, who has laboured as a Traveling Elder in the Liverpool and Scottish Conferences and as President of the Liverpool Conference; Elder Reginald F. Beames, who has laboured as a Traveling Elder and as President of the Hull Conference; and Elder James M. Armstrong, who has served as a Traveling Elder in the Liverpool Conference and as President of the Newcastle Conference, have been honourably released. They will make an extended tour of the continent before returning to their homes in America.

Arrivals and Assignments—The following missionaries arrived in Liverpool, September 24th, on the steamship *Montrose*, and have been thus assigned:

For the Netherlands Mission—Edward Henry Anderson III, Morgan, Utah.

For the Swiss-German Mission—Howard Maurne Ballif, Whitney, Idaho; Russel Hyer Hendricks, Richmond, Utah; Louis Edwin Goff, Midvale, Utah; Joseph Wendell Stucki, Paris, Idaho.

For the German-Austrian Mission—Otto Frederick Beck, Shelley, Idaho; Charles W. Broberg, Salt Lake City, Utah; William Shirley Erekson, Murray, Utah; Harold Gale Hancock, Salt Lake City, Utah; William A. Hoskisson, Salt Lake City, Utah; Frank Thomas Yurka, Salt Lake City, Utah.

Words from the Workers—Elder Evan H. Jenkins, who has been recently discharged from a hospital after an operation for appendicitis, relates the following faith promoting incident experienced by him in answer to prayer: "Because I was a 'Mormon' there was manifested toward me ill feeling and prejudice by some of the patients in hospital, to such a degree that I could hardly endure it. Being confined, I could not help myself or shun the cutting remarks; so I turned to the Giver of all good gifts, and prayed earnestly that the attitude of the inmates toward me and our people would be changed. Almost immediately I noticed a difference, and within two days many seemed to be my friends; before my release all conversed freely with me and asked many questions about our Church and people. I was successful in lending two copies of the Book of Mormon and distributing a number of pamphlets and tracts, thus delivering the gospel message and dispelling prejudice. I was the only man in the ward who abstained entirely from tea, coffee and tobacco. I have much to be thankful for, and acknowledge the blessing and power of God that have been exercised in my behalf."—*From President George T. Harrison of the Leeds Conference.*

Doings in the Conferences: *Scottish*—Six persons were baptized by Elder Virgil M. Groo and confirmed by Elder Groo and Elder Ray R. Murdock at Aberdeen on September 4th and 7th. Elder Heber G. Jacobs administered baptism to three people at Edinburgh on September 14th; they were confirmed by Elder Jacobs and Elder Lynn Lay immediately following baptism. President William Cooke and Elder Archibald J. Anderson each baptized and confirmed one applicant at Glasgow on September 14th.

Sheffield—Elder James S. Chadwick baptized and Elder Moroni B. Langford confirmed one person at Sheffield on September 18th.

Bristol—Two more souls were added to the Church through baptism administered by Elder E. Lee Nichols and confirmations

administered by President LeRoy E. Peterson and Elder Arthur R. Fletcher at Nailsworth on September 19th.

Hull—A social entertainment was given on September 20th by the Gainsboro Relief Society.

Birmingham—Elder Gordon B. Affleck was tendered a farewell social at Birmingham on September 17th, prior to his leaving for the Liverpool Conference, where he has been assigned to special labour.

Norwich—At a baptismal service held in Lowestoft on September 19th three persons were baptized by President Leland N. Wight. The confirmations were administered by Elders Morgan Hawkes, Grant M. Broadhead and Charles M. Coleby.

Branch Conferences: Of the Eastwood Branch, Nottingham Conference, on September 12th. The subject of Prayer was treated by members of the Sunday School. Discourses were delivered by President Orson H. Pratt and Elders E. Eric Snow and Jethro M. Palmer.

Of the Norwich Branch, Norwich Conference, on September 12th. "The Gospel" was the theme of the Sunday School meeting. President Leland N. Wight and Elders Grant M. Broadhead and Andrew E. Stewart were the speakers.

Of the Lowestoft Branch, Norwich Conference, on September 19th. The history of the Book of Mormon was discussed in program form. President Leland N. Wight and Elders Grant M. Broadhead and Morgan Hawkes delivered addresses.

Of the Coventry Branch, Birmingham Conference, on September 12th. "The Pioneers" was the theme of the Sunday School service. Interesting addresses were given by President J. Forest Wood, Elders Laurence Peterson and George E. Hunter and Brother Clarence G. Linnett.

DEATH

WHITE—Brother Thomas White of the Handsworth Branch, Birmingham Conference, died on August 25th, 1926. Brother White was baptized on April 1, 1906, and was a faithful member of the Church.

CONTENTS

Man and His God-given Liberty 609
Gospel Teachings 614
Editorials: Cooperation... ... 616
A Besom of Destruction ... 617
The Leeds Conference 620
From the Mission Field 622

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN